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THE Pædo-Baptists Apology FOR THE Baptized Churches,

Shewing

The invalidity of the strongest grounds for Infant Baptism out of the works of the learned assertors of that tenent.

AND

That the Baptism of *Repentance* for the remission of sins is a duty incumbent upon all sinners who come orderly to the profession of Christianity.

ALSO

The *Promise* of the Spirit

being the substance of a Sermon on 1 *Cor.* 12. 1.

To which is added

A POST-SCRIPT,

Out of the works of *Dr. Jer. Taylor* in defence of imposition of hands as a never failing Ministery.

By *Tho. Grantham.*

Mr. *Perkins* on *Gal.* 3. 27.

Baptism alone is no mark of Gods Child, but Baptism joyned with Faith, for so must the text be considered. All the Galatians that believe are baptized into Christ.

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To the Reader.

Friend,

I *Have a few things to ſay before thou read this enſuing Apology, and firſt,*

The occaſion of it is from the late unkind uſages which the Baptized Churches have received from the Pædo-Baptiſts, *by violently diſperſing their Aſſemblies, by defacing and taking away their meeting places, by impriſoning their perſons, ſeizing and waſting their Eſtates, by injuring them in their Trade by means of excommunications, by* Writs de Capiendo *and other penall proceedings both confining their Perſons and expoſing them to great inconveniencies. And all this only (as I conceive for their conſcionable obſervance of the will of God in Preaching the Goſpel to ſinners for the obedience of faith, and for*

adhearing to that form of Doctrine once delivered to the Saints Heb. 6. 1, 2. *In which Doctrine and sufferings being through the mercy of God a pertaker with them, I thought I might lawfully write an Apology for them, or at least for the Truth professed by them. And that I might the more effectually do this I chose to speak to their adversaries by the learned Pens of their own Doctors.*

2. *My design in writing this Apology, is to abate (if it may be) that great enmity which hath appeared generally between the parties concerned; and more perticularly that spirit of opposition and disrespect which too much appears in the more refined sort of the* Pædo-Baptists, *against such as labor to reform (or rather to restore) the Doctrine of Baptism, to its first integrity and estimation among all that profess the name of our Lord Jesus Christ,*

Christ, under what Epethets or denominations soever. And me thinks the truth should prevail with all that do consider the authority and force thereof to be such that men are constrained (as it were to speak for it though to the overthrow of their dearest errours, so that we may say their Rock is not as our Rock, our enemies being judges.

3. I have not injured the sense of my authours, and where I have added any thing for explycation of any word or passage, I have distinguished the same partly by a different Letter, and partly by this Character [ ] nor have I said much in the Apology, as indeed it was not necessary, considering the evidence of the word of God for us, and the Record which our opposers do bear in favour of our Cause; and beside they that will may see what may be further said in the case depending, if they please to peruse the Learned works of

those of our way, viz. Denn *his* Answer to Dr. Featley, Tombs, *his* Antipædo-Baptist, Fisher *his* Christianismus Redivivous, *and many others.*

4. *The second part intitled* Of the Promise of the Spirit, *I though fit to be annexed, because* Acts 2. 38,39. *such as are Baptized with the Baptism of Repentance for Remission of sins, have the promise of the Spirit made to them, which being sought for in the way ordained of God, shall be received according to his will for he is faithfull that promised.*

Thy servant in Christ,

Tho. Grantham.

THE

Pædo Baptists Apologie

FOR

The Baptized Churches, *&c.*

THere is no point of the Christian Faith, of greater importance in order to the composure of Divisions *among such as conscientiously profess the Name of Christ*, then the Doctrine of holy Baptisme, *in the Name of Jesus Christ for the remission of sins*; *for as many as have been Baptized into Christ have put on Christ*. And

Gal. 3. 27.
Heb. 6. 2.

where this *foundation truth* hath been neglected or essentially corrupted, there hath ensued great disorder in Religion, because the being of the Church (as visible) is so concern'd therein, that there can be no orderly proceed-

ing in any Church Act, nor participation in any Church Priviledge, where Sacred Baptisme is not Antecedent.

And though Reformation (or rather the restoration) of this Truth be hard to accomplish, yet must we not be discouraged, but still pursue all lawful and probable wayes to effect it in this, as well as in other cases. And the way which I have chosen to help on this needful work at this time is to shew, that (notwithstanding the discord in point of practice, yet) there is a very great concord in doctrine, touching the main questions which concern this Heavenly Institution, between the Pædo-Baptists, and the Baptized Churces. The questions are these.

1. *What are the Qualifications required of all such as are to be Bapt.zed.*

2. *What is the due Act or right Form to be observed and done in this solemn rite of Baptisme.*

Touching the first, the doctrine of the Baptized Churches is well known, namely,

namely, That *Repentance toward God, and Faith towards our Lord Jesus Christ are prerequisites to the baptisme of every sinner.* And to this agrees the holy Scripture with full consent, saying, *Repent and be baptized every one of you.* Act. 2. 38. *They were all baptized confessing their sins.* Mark 1. 5. Acts 8. 12, *When they beleived* Philip *preaching the things concerning the Kingdome of God &c. They were baptized both men and women, many of the* Corinthians *hearing, believed and were baptised.* Acts 18. 8. And hence this holy Ordinance is well called the *Laver of Regeneration, the Baptisme of repentance, for the remission of sins.* Now let us hear the doctrine of the Pædo-Baptists touching this question.

1. The *Church of England* both in her *Articles* and *vulgar Catechism*, delivers her mind clearly to this purpose, that such repentance whereby sin is forsaken, and such Faith as by which the promises of God are stedfastly beleived

leived, is required of persons (meaning all persons) which are to be baptized, and that in Baptism Faith is confirmed &c.

2. Mr. *Perkins*) a Learned Son of the same Church) upon these words, *Teach all Nations baptizeing them*. saith, I explain the words thus. (mark, first of all 'it is said Teach them, that is 'make them my Disciples by calling 'them to believe, and to repent. Here 'we are to consider, the order which 'God observes in makeing with man 'the Covenant in Baptism, first of all 'he calls them by his word and com-'mands them to beleive and repent, 'then in the second place God makes 'his promise of mercy and forgiveness, 'and thirdly he seals his promise by 'Baptism — they that know not, nor 'consider this order which God used 'in Covenanting with them in Bap-'tism deal preposterously, overskip-'ing the commandment of repenting 'and beleiving — this is the cause of 'of so much prophaneness in the world —

we

'we see what is done in Baptism, the 'Covenant of grace is solemniz'd be-'tween God and the Party baptized, 'and in this Covenant something be-'longs to God, some to the Party 'baptized. the actions of the Party 'baptized is a certain stipulation, or 'obligation, whereby he bindeth 'himself to give homage to the Father, 'Son, and holy Ghost. This homage 'standeth IN FAITH, whereby 'all the promises of God are beleieved, 'and in OBEDIENCE to all his 'commandements. The sign of this 'obligation is that the Party bapti-'zed WILLINGLY yeilds him-'self to be washed with water.

3. *Diodate* on the same Text, teaches 'that Baptism is a Sacrament of grace 'in remission and expiation of sins, and 'regeneration to a new life. And like-'wise for a token that they are bound 'on there side (*meaning such as are 'baptized*) to consecrate themselves to 'God, and to give themselves over to 'the conduct of his Spirit, and to

'CON-

'CONFESSE his name PER-'PETUALLY. [Thus these three witnesses do concurre with the truth and therein do hold a concord with the baptized Churches. And one would think there should now be no place for such a conceit, as that Infants are fit subjects for the sacred ordinance of baptism, because wholly uncapable of these qualifications. Now whereas divers things are pretended as grounds for Infant Baptism, we shall briefly recount the particulars which are chiefly insisted on, and then show how the same are refelled or made void by some of the most learned Asserters of Pædo-baptism. The grounds pretended are these.

1. The Covenant which God made with *Abraham* and his seed, *Gen.* 17. who were to be circumcised (to wit the males only) in their Infancy, this is thought to be a Type of baptism, and hence 'tis conceived that Infants ought to be baptized.

2. Christs permitting Infants to be brought

brought to him, as persons to whom the Kingdome belongs.

3. They being tainted with original sin, must be cleansed from it, which *is supposed to be* done by baptism.

4. Because it is said except a man be born of water *&c.* he cannot enter into the kingdome of God. *John* 3.

5. *Because* Infants do not *ponere obicem*, and so are more fit for baptism then adult Persons, *as 'tis thought.*

6. *Because* without baptism Parents can not hope the salvation of dying Infants (*as some think.*)

7. The promise of the holy Ghost, Acts 2. 39, *is thought to* belong to Infants, and so they ought to be baptized because they are said to be holy.

8. Unless Infants be baptized 'tis thought God is worse to Infants in the Gospel, then in the Law.

9. Infants are a part of all Nations, and the command for baptizing is of extent to all Nations.

10. 'Tis thought the *Apostles* baptized Infants because they baptized whole

whole houſholds, and 'tis ſaid, it hath deſcended to this very age as a Tradition Apoſtolical.

To all which, Doct. Jer. Taylor (*and others*) *in behalf of the baptized Churches, do give anſwer as followeth.*

'That this is a goodly Harangue, 'which upon ſtrict examination will 'come to nothing; that it pretends fair-'ly, and ſignifies little; that ſome of 'thoſe allegations are falſe, ſome im-'pertinent, and all the 'reſt inſufficient.

Libert. proph. p. 228. to pag. 246.

'For the argument 'from circumciſion, 'is invalid (*or of no 'weight*) upon infinite conſiderations, 'figures and types prove nothing, un-'leſs a commandment go along with 'them, or ſome expreſs o ſignifie ſuch 'to be their purpoſe: for the deluge 'of waters and the ark of *Noah* were 'a figure of Baptiſm ſaid *Peter*: and if 'therefore the Circumſtances of one 'ſhould be drawn to the other, we 'ſhould make Baptiſm a Prodigie, ra-'ther

ther then a rite. The Paſcal Lamb was a Type of the Euchariſt which ſucceeds the other as Baptiſm doth Circumciſion, but becauſe there was in the mauducation of the Paſcal Lamb, no preſcription of Sacramental drink, ſhall we thence conclude that the Euchariſt is to be miniſtred but in one kind? and even in the very inſtance of this argument ſupp ſing a correſpondence of analogie betwen Circumciſion and Baptiſm, * yet there is no correſpondence of Identity: for although it were granted that both of them did conſign the Covenant of Faith, yet there is nothing in Circumſtance of Childrens being Circumciſed that ſo concerns that Myſtery, but that it might very well be given to Children, and yet Baptiſm to men of reaſon; becauſe Circumciſion left a Character in the fleſh, which being imprinted upon Infants did its work to them when

* *Which yet the Baptiſts do not grant.*

'when they came to age, and such a 'Character was necessary, because 'there was no word added to the sign; 'but baptism. imprints nothing that 'remains on the body, and if it leaves 'a Character at all it is upon the soul 'to which also the word is added, 'which is as much a part of the Sacra-'ment as the sign it 'self is *for both wch 'reasons it is very re-'quisite that the Per-'sons baptized should 'be capable of rea-'son, that they may 'be capable of both 'the word of the 'Sacrament and the 'impress made upon 'the Spirit. Since 'therefore the reason 'of this parity does 'wholly fail, there is 'nothing left to in-'fer a necessity, of 'complying in this 'cir-

* *It is a saying of* Augustin, De trahe verbum quid est aqua &c. *Take away the word and what is water, nothing but water joyn the word to the Element and it is made a Sacrament. This consideration is very concluding against Pædo Baptism, for to the Infant, the*

'circumſtance of age, 'any more then in the 'other anexes of the 'Type: and the caſe 'is clear in the 'Biſhops queſtion to 'Cyprian, for why 'ſhould not Infants 'be baptized juſt up- 'on the eight day as

word is as it were taken away from the Element, and consequently according to Aug. it can be no Sacrament to them at all.

'well as Circumciſed, if the correſ- 'pondence of the rites be an argu- 'ment to infer one circumſtance 'which is impertninent and accidental 'to the miſterioufneſs of the rite, why 'ſhould it not infer all [eſpecially ſuch 'a material thing as the time of bap- 'tiſm, for if the eight dry be not de- 'termined, no man is able to aſſign the 'day of baptiſm, which being delayed 'till the tenth or twentieth day, may 'by the ſame reaſon be deferred till 'the Child have paſſed through its in- 'fancy, and become capable of eru- 'dition] and then alſo females muſt 'not be baptized becauſe they were

'not

'not circumcized, but it were more 'proper, if we would understand it a-'right, to prosecute the analogie of the 'type to the antitipe by way of letter 'and spirit, and signification, and as 'circumcision signifies baptism, so also 'the adjuncts of circumcision shall sig-'nifie something spiritual in the ad-'herences of baptism. And therefore 'as Infants were circumcised, so spiri-'tuall Infants shall be baptized, which '(according to some) is spiritual cir-'cumcision [which yet is better ex-pounded by St. *Paul. Phil.*3. Where he makes the spiritual circumcision to be the mind and spirit renewed, and the putting of the body of the sins of the flesh] 'for therefore babes had 'the ministery of the type to signifie 'that we must when we give our 'names to Christ, become νήπιοι ου πονηρία Children in malice, [for unless you become like one of these little ones you cannot enter into the Kingdome of Heaven] 'said our blessed 'Saviour, and then the tye is made

'com-

'compleat, and this seems to have been 'the sence of the primative Church, 'for in the ages next to the *Apostles*, 'they gave to all baptized persons 'milk and hony to represent to them 'their duty, that though in age and 'understanding they were men, yet 'they were babes in Christ, and Child-'ren in malice. *But* to infer the sence 'of the Pædo *Baptists*, is so weak a 'manner of arguing, that *Augustin* 'whose device it was (and men use to 'be in love with their own fancies) at 'the most pretended it but as probable [*Lo here the newness of the argument, from Infant circumcision, to Infant baptism.*

[As for the Catholicks they hold it an absurd thing to argue as the *Protestants* do, from the Covenant made with *Abraham* and his seed, *Gen* 17.7. Thus they speak. *That promise concerns literally pecu-*

Ex manu controv: under the probation of divers of their Doctors, Professors and Students in Theology. p. 372 *to* 377.

cular-

culiar protection, and worldly felicity, not the remission of sins and everlasting Life, neither can we be sons of Abraham *by carnal generation, or by our carnal Parents (we are not Jews but Gentiles) but only by spiritual generation (to wit Baptism) by which we are born to God, and made the brothers of Christ the Sons of* Abraham, *those (saith St.* Paul*) are the sons of Abraham, not who are the Sons of the flesh but of Faith Rom.* 4. 12, 13.

S. N. Antid. Again they deride the Argument drawn from Infants being circumcised in order to their being baptized, calling it *a cunning argument by which it will follow that Females are not to be baptized, &c.*]

'And as ill success will they have with 'the other Arguments as with this 'for from the action of Christs bles- 'sing Infants to infer that they are to 'be baptize, proves nothing so much 'as that there is a great 'want of better arguments,

'The

'The Conclusion would be with more 'probability derived thus; Christ 'blessed Children and so dismissed 'them, but baptized them not, there-'fore Infants are not to be baptized 'but let this be as weak as it's enemy' 'yet that Christ did not baptize' 'them, is an argument sufficient that 'Christ hath other wayes of bringing 'them to Heaven. He passed his 'act of Grace upon them by bene-'diction and imposition of hands.

'And therefore though neither In-'fants nor any man in *puris naturalibus* 'can attain to a supernatural end 'without the addition of some instru-'ment or means of Gods appointing 'ordinarily, yet where God hath not 'appointed a rule nor an order, as in 'the case of Infants, we contend he 'hath not, this argument is invalid: 'And as we are sure that God hath 'not commanded Infants to be bap-'tised, so we are sure God will do 'them no injustice, nor damn them for 'what they cannot help.

'And

'And therefore let them be pressed
'with all the inconveniences which are
'consequent to Original sin, yet either
'it will not be laid to their charge, so
'as to be sufficient to condemn them;
'or if it could, yet the mercy and ab-
'solute goodness of God will secure
'them, if he take them away before
'they can glorifie him by a free obe-
'dience. *Quid ergo festivat innocens*
'*alis ad remissionem peccatorum?* Was
'the question of *Tertullian* (lib. de
'bapt.) he knew no such danger from
'their Original guilt, as to drive them
'to a laver of which in that age of in-
'nocence they had no need, as he con-
'ceived; and therefore there is no ne-
'cessity of flying to the help of others,
'for tongue, and heart, and faith, & pre-
'dispositions to baptism; for what need
'all this stir? as Infants without their
'own consent, without any act of their
'own. And without any exteriour so-
'lemnity, contracted the guilt of *A-*
'*dams* sin, and are lyable to all the
'punishment which can with Justice
'descend

deſcend upon his poſterity who are perſonally innocent; ſo Infants ſhall be reſtored without any ſolemnity or act of their own, or any other for them, by the ſecond *Adam* by the redemption of Jeſus Chriſt by his righteouſneſs and mercies, applyed either immediately, or how, or when he pleaſes to appoint [*and to this agrees that ſaying of the Apoſtle as in Adam all dye, ſo in Chriſt ſhall all be made alive; and as by the diſobedience of one many were made ſinners, ſo by the obedience of one ſhall many be made righteous*] And ſo *Auſtins* argument will come to nothing without any need of God-fathers, or the faith of any body elſe. And it is too narrow a conception of God Almighty, becauſe he hath tyed us to the obſervation of Ceremonies of his own inſtitution, that therefore he hath tyed himſelf to it. Many thouſand ways there are by which God can bring any reaſonable ſoul to himſelf: but nothing is more unreaſonable, then

be-

'because he hath tyed all men of years,
'and discretion to this way, therefore
'we of our own heads shall carry In-
'fants to him that way without his di-
'rection: the conceit is poor and
'low, and the action consequent to it,
'is too bold and ventrous, *mysterium*
'*meum mihi & filiis domus meæ.* Let him
'do what he please to Infants we must
'not.

'Only this is certain, that God hath
'as great care of Infants as of others,
'and because they have no capacity of
'doing such acts, as may be in order to
'acquiring salvation, God will by his
'own immediate mercy bring them
'thither, where he hath intended them;
'but to say that therefore he will do it
'by an external act and ministry, and
'that confin'd to a particular, *viz.* This
'rite & no other, is no good argument
'unless God could not do it without such
'means, or that he had said he would
'not: and why cannot God as well do
'his mercies to Infants now immedi-
'ately, as he did before the Institution

'either

'either of Circumcision or Baptism? [This query is worthy of serious consideration] however there is no danger that Infants should perish for 'want of this external Ministry, much 'less for prevaricating Christs precept, *nisi quis renatus fuerit &c.* For 'first the water and spirit in this place [*according to some learned expositers*] 'signifie the same thing: and by water is ment the effect of the spirit clensing and purifying the soul, as appears in its parralel place of Christs baptizing with the holy Ghost and Fire —— (but to let pass this advantage and to suppose it to be ment of external Baptism [*as that is the most likely sense*] yet this no more infers a necessity of Infants Baptism, then the other words of Christ infer a necessity to give them the holy Communion, *nisi comederitis carnem filii hominis, & biberitis sanguinem non introibitis in regnum calorum*; and yet we do not think these words sufficient Argument to communicate them; if men there-

› fore will do us justice, either let
› them give both Sacraments to Infants
, as some Ages of the Church did, or
, neither, for the wit of man
, is not able to shew a desparity in the
' sanction, or in the evergie of its ex-
' pression; and therefore they were
' honest, that understood the obligati-
' on to be parallel, and performed it
' accordingly, and yet because we say
' they were deceived in one instance,
' and yet the obligation (all the world
' cannot reasonably say but) is the
' same: they are as honest and as rea-
' sonable that do neither. And since
' the antient Church did with an e-
' qual opinion of necessity give them
' Communion, and yet men now
' adays do not, why shall men be mor
, burthened with a prejudice and nam
' of obloquy for not giving the Infant
, one Sacrament, more then they ar
, disliked for not affording them
' the other. If *Anabaptist* shall be
' name of disgrace, why shall not som
' other name be invented for them
' tha

'that deny to communicate Infants, 'which ſhall be equally diſgraceful, or 'elſe both the Opinions ſignifyed by 'ſuch names, be accounted no diſpa-'ragement, but receive their eſtimate 'according to their truth?

'Of which truth ſince we are now 'taking account from pretences of 'Scripture, it is conſiderable the diſ-'courſe of St. *Peter* which is pretend-'ed for the intitleing Infants to the 'promiſe of the holy Ghoſt, and by 'conſequence to Baptiſm, which is ſup-'poſed to be its inſtrument of convey-'ance, 'tis wholly a fancy, and hath 'nothing in it of certainty or demon-'ſtration and not much probability. For beſides that the thing it ſelf is unreaſonable and the holy Ghoſt works by the heighting and improve-ing our natural faculties, and there-fore is a promiſe that ſo concerns them, as they are reaſonable Creatures, and may have a tittle to it, in proportion to their nature, but no poſſeſſion or reception of it, till

'their faculties come into act, besides
'this, I say, the words mentioned in S. *Pe-*
'*ters* ermon (which are the only record
'of the promise are interpreted upon
'a w ax mistake; the promise belongs
'to you and to your Children there-
'fore Infants are actually receptive of
'it in that capacity, that's the argu-
'ment: but the reason of it is not
'yet discovered nor never will [*For*
'*indeed it is without reason*] *To you and*
'*your Children*, it's you and your po-
'sterity, to you and your children
'when they are of the same capacity in
'which you are effectually receptive of
'the promise. [*Beside the promise of the*
Spirit in this place is refer'd to the gifts
of the holy Ghost, and
Se Diod te. *is therefore made to*
in act 2. *those who had already*
received it in the quick-
ning, or illuminating opperation of it, and
is the portion of beleivers as such, and is
consequent to baptism. Acts 2 38, 39
and is therefore wrongfully made an ar-
gument for the baptizing of Infants, *wh*
(*wha*

(*what ever they may have of the graces of the Spirit* * *yet*) *have neither need of, nor any capacity to use the gifts of the Spirit and therefore evident it is that this promise of the Spirit belongs not to Infants at all*].

* a thing wholly unknown that they have any such receit of the Spirit.

And for the Allegation of St. *Paul*, that Infants are holy if their Parents be faithful, it signifie nothing, but that they are holy by designation, — *or according to* Erasmus *they* (*to wit Infants born of such Parents as the one being a Christian the other not*) *are holy legitimately, for the conversion of either wife or husband doth not dissolve the marriage which was made when both were infidels. And however it is true, that Austin was a great sticker for Pedo-Baptism, yet he denys that any such thing can be deduced from the text in hand, his words are these.* lib. 3 De pec. mer. remis.

Erasm. parraph. in 1 Cor. 7.

It is to be held without doubling, whatsoever that sanctification was, it was not of power to make Christians and remit sins. He might well say so considering that the holiness of the child is derived from the sanctity of the unbeleiver, as the word else being rightly refer'd doth evince, 1 Co. 7. 14.]

'And as the promiss appertains not
'(for ought appears) to Infants in that
'capacity and consistance,—— yet Bap-
'tism is not the means of conveying
'the holy Ghost, for that which *Peter*
'sayes *be baptized and ye shall receive the*
'*holy Ghost*, signifies no more then this;
'first be baptized and then by impo-
'sition of the Apostles hands, (which
'was another mistery and rite) ye
'shall receive the promiss of the Fa-
'ther and this is nothing but an insinu-
'ation of the rite of Confirmation, as
'to this sense expounded by divers
'antient Authors; and in ordinary Mi-
'nistry, the effect of it is not bestowed
'upon any unbaptized persons, for it is
'in order next after baptism: and upon
'this ground *Peters* argument in the case
'(

'of *Cornelius* was concluding enough, '*a majori ad minus*, thus the holy Ghoſt 'was beſtowed upon him and his Fa'mily, which gift by ordinary miniſtry 'was conſequent to baptiſm, not as the 'effect is to the cauſe, or to the proper 'inſtrument, but as a conſequent is 'to an antecedent, in a chain of cau'ſes accidentally, and by poſitive inſti'tution depending upon each other) 'God by that miracle did give Teſti'mony that the perſons of the men 'were in great diſpoſitions towards 'Heaven, and therefore were to be 'admitted to theſe rites which are the 'ordinary inlets into the kingdome of 'Heaven. But then from hence to ar'gue that where ever there is a capaci'ty of receiving the ſame grace, there 'alſo the ſame ſign is to be adminiſtred, 'and from hence to infer Pædo-Bap'tiſm, is an argument very fallatious 'upon ſeveral grounds; firſt becauſe 'Baptiſm is not the ſign of the holy 'Ghoſt, but by another miſtery it was 'conveyed ordinarily, and extraordi-

'narily, it was convey'd indepen-
'dently from any miſtery, and ſo the
'argument goes upon a wrong ſuppo-
'ſition. 2. If the ſuppoſition were
'true, yet the propoſition built upon it
'is falſe, for they that are capable of
'the ſame grace, are not alwayes ca-
'pable of the ſame ſign, for women
'under the law of *Moſes* a though they
'were capable of the righteouſneſs of
'Faith, yet they were not capable of
'the ſign of Circumciſion, for God
'does not alwayes convey his graces
'in the ſame manner, but to ſome me-
'diately, to ſome immediately; and
'there is no better inſtance in the
'the World of it, then the gift of the
'holy Ghoſt (which is the thing now
'inſtanc'd in, in this conteſtation.)

'And after all this leaſt theſe argu-
'ments ſhould not aſcertain their cauſe,
'they fall on complaining againſt God,
'and will not be content with God,
'unleſs they may baptize their children
'but take exceptions that God did
'more for the children of the Jews,
'But why ſo? becauſe God made a Co-

venant

venant with their children actually as Infants, and concin'd it by circumcision: well so he did with our children too in their proportion. He made a Covenant of spiritual promises on his part, and spiritual and real services on ours; and this pertains to children when capable, but made with them as soon as they are alive, and yet not so as with the Jews babes, for as they rite consign'd them actually, so it was a national and temporal blessing and covenant, and a separation of them from the portion of the Nations, a marking them for a peculiar people, and therefore while they were in the Wilderness and seperate from the commixture of all people they were not at all circumcised but as that rite did seal the righteousness of Faith, [*Which whether it did any such thing to any save to* Abraham *only is much doubted*] so by vertue of it's adherencie, and remanency in their flesh, it did that work when the children came to age, But in Christian Infants the

'case is otherwise, for the new Cove-
'nant being estab'lished upon better
'promises, is not only to be ter purpo-
'ses, but also in a distinct manner to be
'understood, when their spirits are as
'receptive of a spiri ual act or impress
'as the bodies of jewish children were
'of the sign of circumcision then it is
'to be consign'd; but the business is
'quickly at an end by saying that God
'hath done no less for ours, then for
'their children, for he will do the mer-
'cies of a Father and Creator to them,
'and he did no more to the other, but
'he hath done more to ours, for he
'hath made a Covenant with them and
'built it upon promises of the great-
'est concernment. —— [*And note further we have as much ground of comfort concerning our dying Infants, as the faithful had for the first two thousand years, during all which time, the Covenant of grace reached to Infants, though there was no external ceremony to consign it to Infants.*]

—— 'For the insinuation of the pre-
'cept of *Baptizing all Nation*, of which
'children

'children are a part, does as little ad-
'vantage as any of the reſt, becauſe o-
'ther parallel expreſſions of the Scri-
'ture do determine and expound them-
'ſelves to a ſence that includes not
'all perſons abſolutely, but of a capa-
'ble condition as *adorate eum omnes gen-
tes, & perſallita Deo omnes Nationes ter-
ra.* [And Nation ſhall riſe againſt Nation, where Infants are excluded] and divers more. [But *Eraſmus* hath well expounded *this text, where he reſtrains the baptizing to ſuch as are repentant of their former life.* Eraz. par. on Math. 28.

'As for the Conjecture concerning
'the Family of *Stephanus*, at the beſt it
'is but a conjecture, and beſides that
'it is not prov'd that there were child-
'ren in the Family; yet if that were
'granted it follows not that they were
'baptized, becauſe by [whole Fami-
'lies] in Scripture is ment all Perſons
'of reaſon and age within the Familie;
'for it is ſaid of *the Ruler at* Caper-
'naum

'naum, *that he believed and all his house.* 'Now you may also suppose that in 'his house were little babes, that is 'like enough, and you may suppose 'that they did beleive too, before 'they could understand, but that's not 'so likely; and then the argument 'from baptizing *Stephen*'s Family may 'be allowed just as probable: but this 'is unmanlike to build upon such 'slight and airy conjectures.

'But tradition by all means must 'supply the place of Scripture, and 'there is pretended a Tradition apostolical that Infants were baptized: but 'at this we are not much moved, for 'we who rely upon the written word 'of God, as sufficient to establish all 'true Religion, do not value the allegations of Traditions; and however 'the World goes none of the reformed 'Churches can pretend this argument 'against this opinion, because they who 'reject Tradition when 'tis against 'them, must not pretend it at all for 'them. But if we should allow the

'Topick

'Topick to be good, yet how will it
'be verified? for so far as it can yet ap-
'pear, it relies wholly upon the Testi-
'mony of *Origen*, for from him *Austin*
'had it. Now a Tradition apostolical
'if it be not confign'd with a fuller
'testimony then of one person, whom
'all after ages have condemn'd of ma-
'ny errours, will obtain so little repu-
'tation among those that know that
'thing, have upon greater authority
'pretended to derive from the A-
'postles, and yet flat, that it will be a
'great argument that he is credulous
'and weak, that shall be determined by
'so weak probation, in matters of so
'great concernment. *And* the truth
'of the business is, as there was no com-
'mand of Scripture to obliedge child-
'ren to the susception of it, so necessi-
'ty of *Pædo-baptism* was not determi-
'ned in the Church till the eight age
'after Christ, but in the year 418. in
'the *Miletitan council* (a principal of
'*Africa*, there was a Cannon made
'for *Pædo Bapt.* never till then, I grant

'it

'it was practised in *Africa* before that 'time, and they or some of them 'thought well of it, and though that 'be no Argument for us to think so, 'yet none of them did ever before, 'pretend it to be necessary, none to 'have been a precept of the Gospel, 'St. *Austin* was the first that ever 'preach'd it to be absolutely necessa-'ry, and it was in his heat and anger 'against *Pelagius* who had warm'd and 'chafed him so in that question; that 'it made him innovate in other 'doctrines, possibly of greater con-'cernment then this, And that although 'this was practic'd antiently in *Africa* 'yet that it was without an opinion 'of necessity, and not often there, nor 'at all in other places, we have the

Ludovicus Vives.

'testimony of a learn-'ed Pædo Baptist *Lu-'dovicus Vives* who 'in his annotations 'upon *Augustin De* Civit. Dei. l. 1. c. '27. affirms, *Neminem nisi adultum 'antiquitus solere baptizari.* [And be-

cause

cause this Testimony is of great import I will set down the very words of *Augustine* and *Ludovicus Vives*, as I find them in the English Edition of the said book of the City of God, cap. 26. Where *Augustine* puts forth this question. *What is the reason then that we do spend so much time in our exhortations, endeavouring to animate those whom we have baptized, either unto Virginity, or chast widdow-hood or honest and honourable marriage*; Now upon these words [*Those whom we have baptized*] Vives comments thus. *Least any man should mistake this place, understand that in times of old, no man was brought unto baptism, but he was of sufficient years, to know what that mistical water meant, and to require his baptism, and that sundry times.* —— *I hear that in some Cityes of* Italy *they do for the most part observe the antient Custome as yet.* And it is to be observed that in the Margent are two Notes, the 1. is that this is *the old manner of baptizing*. The 2. *That all this is left out in the Paris Edition*, whence we may note how the writings

writings of the Antients are abused, and how ingeniously it is confessed, Pædo-*Baptism* is not the old manner of baptizing.

And here we will insert some other testimonies from the learned Pædo-Baptists, touching the Novelty of Infant baptism. The first is out of *Robertus Fabianus* his Chron. 4. part in fol. 107. where he brings in *Augustine* the Monk speaking thus to the *Brittain* Bishops, *Since ye will not assent to my Hests generally assent ye to me specially in three things, the first is that ye keep Easter-day in due form and time as it is ordained The second*, THAT YE GIVE CHRISTENDOM TO CHILDREN, *&c.* But THEY WOULD NOT THEREOF. This was about the fifth Age after Christ whence its remarkable that Infant baptism was then opposed by the joynt consent of the *Britain* Bishops which were sent to the Assembly to consult the affairs of Religion

Fabian.

ligion at that time. Our next testimony is from the Learned Casuist *Hugo Grotius* who tells us, *To defer baptism till ripe years was in old time left at liberty, now the observation is otherwise.* Plainly giving the case that Pædo-baptism is not the old way but a new observation. But here we will again give place to Doctor *Taylor*, who saith.

Hugo Grotius

'That besides that the tradition 'cannot be proved to be Apostolical, 'we have very good evidence from 'antiquity that it was the opinion of 'the primitive Church that INFANTS OUGHT NOT TO BE BAPTIZED. And this is clear in the sixth Cannon of the *Counsel of Neocæsarea.* The words * have this sense. A *woman with child may*

Anno 315.

Con Neocæs.

περὶ κυοφούσης ὅτι δεῖ φτίζεσθαι ὁ ποτε δ' οὐδεν γὰρ κοινωνεῖ ἡ τικτουσα τῶ τικτομένα. διὰ τὼ ἑκάστου ἰδιὰν τὴν πραίρεσιν τὴν ἐν τῇ ὁμολογίᾳ δείκνυσθαι.

be

be baptiz'd when she please; for her baptism concerns not the Child. The reason of the connection of the parts of that Cannon is in the following words, *Because every one in that confession is to give a demonstration of his own choice and election,* 'meaning plainly, that if the 'baptism of the mother did pass upon 'the Child, it were not fit for a preg- 'nant woman to receive baptism, be- 'cause in that Sacrament, there being 'a confession of faith which confession 'supposes understanding, and free 'choyce, it is not reasonable the child 'should be consign'd with such a 'mistery, since it cannot do any act of 'choice or understanding. The Can- 'non speaks reason, and it intimates 'a practice which was absolutely uni- 'versal in the Church of interrogating 'the catechumens concerning the Ar- 'ticles of the Creed, which is one ar- 'gument that either they did not ad- 'mit Infants to baptism, or that they 'did prevaricate egregiously, in ask- 'ing questions of them, who them- 'selves

'ſelves knew were not capable of gi-
'ving anſwer.

'and to ſupply their incapacity by
'the anſwer of a Godfather, is but the
'ſame unreaſonableneſs acted with a
'worſe circumſtance,
'and there is no ſen- *Tertul. lib.*
'ſible account can be *de Bap. cap.*
'given of it, for that 18.
'which ſome imper-
'fectly murmure concerning ſtipula-
'tions civil performed by tutors in the
'name of their pupils is an abſolute
'vanity; for what if by poſitive conſti-
'tutions of the *Romanes* ſuch ſolem-
'nities of Law are required in all ſti-
'pulations, and by indulgence are
'permitted in the caſe of a notable be-
'nefit acruing to Minors. Muſt God
'be tyed, and Chriſtian Religion tran-
'ſact her miſteries by proportion and
'complyance with the Law of the *Ro-*
'*manes*? I know God might if he would
'have appointed Godfathers to give
'anſwer in behalf of Children, and to
'be *Fide-juſſors* for them, but we can-

'not

'not find any authority or ground
'that he hath and if he had, then it is
'to be supposed he would have given
'them comission to have transacted the
'solemnity with better circumsta ces,
'and given answers with more truth,
'and if the Godfathers answer in the
'Name of the Child [I *do believe*] it is
'notorious they speak false and ridi-
'culously: for the Infant is not cap-
'ble of believing, and if he were, he
'were a s capable of
Tertull. lib. de baptis. cap. 18. 'dissenting, and how
'then do they know
'his mind And there-
'fore *Tertullian* gives
'advice that the bap ism of Infants
'should be deferred till they could
'give an account of their faith, and the
'same also is the
* *Quæst. to quest. in S. Baptis-ma.* 'counsel of * *Gregory*
'bishop of *Nazian-*
'*zum*, although he
'allows them to
'hasten it in case of necessity, for
'though his reason taught him what
'was

‘ was fit, [*Namely that none should b*
‘ *baptized till they were of understanding*
‘ yet he was overborn with the practi
‘ and opinion of his Age, which began
‘ to bear too violently upon him, and
‘ yet in another place he makes menti-
‘ on of some to whom baptism was not
‘ administred διὰ νηπιότητα by reason
‘ of infancy.

‘ To which if we add that the Parents
‘ of St. *Austin*, St. *Jerome*, and St. *Am-*
‘ *brose*, although they were Christian,
‘ yet did not baptize their Children be-
‘ fore they were thirty years of age it
‘ will be very considerable in the ex-
‘ ample, and of great efficacy for de-
‘ stroying the supposed necessity or
‘ derivation from the Apostles [*and for*
further evidence we may well alledge in
this place, that of Theodosius *the* Emperor
born in Spain *his Parents being both*
Christians, and he from his youth educated
in the Christian Faith, who falling sick at
Thessalonica, *was baptized and recovered*
of his sickness.

But

'but however (Pædo baptism) it is
'against the perpetual analogy of
'Christs Doctrine to baptize Infants,
'for besides that Christ never gave any
'precept to baptize them, nor never
'himself nor his Apostles (that appears)
'did baptize any of them, all that either
'he or his Apostles said concerning
'*baptism*, requires such pretious dis-
'positions to it, of which Infants are
'not capable, and these are faith and
'repentance, and not to instance in
'those innumerable places that require
'faith before *baptism*, there needs no
'more but this one saying, *he that be-*
'*lieveth and is baptized shall be saved, but*
'*he that believeth not*
Mark 6. 'shall be damned.
'Plainly thus, faith
Perseverence in Faith must here be understood, with the Fruits of Faith also.
'and baptism in con-
'junction will bring
'a Man to Heaven,
'but if he have not
'faith baptism shall
'do him no good. So
'that if baptism be necessary, then so
is

is faith, and much more; for want of Faith damns absolutely, it is not said so of the want of baptism.

'Now if this decretory sence be to be understood of persons of age, and if Children by such an answer (which indeed is reasonable enough) be excused from the necessity of Faith, the want of which regularly does damn, then it is sottish to say the same incapacity of reason and Faith, shall not excuse them from the actual suscepti-on of baptism which as less necessary, and to which faith and many other acts are necessary predispositions when it is reasonably and humanely received. The conclusion is that baptism is also to be defer'd till the time of Faith, and whether Infants have faith or no, is a question to be disputed by persons that care not how much they say, nor how little they prove.

'1. Personal and actual faith they have none, for they have no acts of understanding, and besides how can any man understand that they have,

'since

'since he never saw any sign of i
'neither was he told so by any on
'that could tell.

'2. Some say they have imputativ
'Faith, but then so let the Sacramen
'be too, that is, if they have the Paren
'faith or the Churches, then so l
'baptism be imputed by derivatio
'from them also.—— For since faith
'necessary to the susception of baptis
'(and they themselves confess it b
'striving to find out new kinds of fai
'to daub the matter up) such as th
'faith is, such must be the Sacramen
'for there is no proportion betwee
'an actual Sacramen, and an imput
'tive faith, this being in immedia
'and necessary order to that, an
'whatsoever can be said to take o
'from the necessity of actual Faith, a
'that and much more may be said
'excuse from the actual susception o
'baptism.

'3. The first of these devices wa
'that of *Luther* and his Schol

the 2 of *Calvin* and his; And yet there is a third device which the Church of *Rome* teaches, and that is, that Infants have habitual faith, but who told them so? how can they prove it? what *Revelation*, or reason teaches such a thing? Are they by this habit so much as disposed to an actual belief without a new Master? can an Infant sent into a *Mahumetan* Province be more confident for Christianity when he comes to be a Man, then if he had not been baptized, are there any acts precedent Concomitant, or consequent to this pretended habit? this strange invention, is absolutely without Art, without Scripture, Reason or Authority. *But if there were such a thing as this Habitual Faith, then either all Infants have or some only if all why do they deny baptism to the Infants which are born of unbelievers? must the child bear the unbelief of the Parents?* * *if some*

* *For they do not only deny such Infants the Act, but the right to baptism because the children of unbelievers.*

only have it, how know they these from
rest, sith when they come to years, thir
found a like barrenness of this grace t
means be used to beget it? but third
where doth the Scripture make an habit
Faith that which intitles any person to ba
tism? Surely according to these conce
no man can ever tell to whom, or when
dispence baptism.] 'But the men are
'be excused unless there were bet
'grounds; but for all these stratage
'the Argument now alleadged again
'Infant baptism is demonstrable a
'unanswerable.

'To which also this consideratio
'may be added, that if baptism be n
'cessary to the Salvation of Infan
'upon whom is the imposition lai
'To whom is the command give
'To Parents or to the Children, not
'the Children, for they are not cap
'ble of a Law; not to the parents, f
'then God hath put the salvation
'innocent babes into the power of
'thers, and Infants may *then* be damn
'for their Parents careleſsneſs or n

lice. It follows that it is not necessary at all to be done to them, to whom it cannot be prescribed by a Law, and in whose behalf it cannot be reasonably intrusted to others with the appendant necessity, and if it be not necessary, it is certain it is not reasonable, and most certain it is no where in terms prescribed, and therefore it is to be presumed, that it ought to be understood and administred according as other precepts are with reference to the capacity of the subject, and the reasonableness of the thing.

'For I consider that the baptizing of Infants does rush upon such inconveniences, which in other questions we avoid like Rocks which will appear if we discourse thus.

'Either baptism produces spiritual effects, or it produces them not: If it produces not any, why is such contention about it? —But if (as without all peradventure all the Pædo-baptists will say) Baptism does a work

'upon the soul, producing spiritual be
'nefits and advantages; These adva
'tages are produced by the extern
'work of the Sacrament alone, or b
'that as it is helped by the co-opera
'tion and predispositions of the *susci*
'*pien*.

'If by the external work of th
'Sacrament alone, how does this diff
'from the *opus operatum* of the *Papist*
'save that it is worse? For they sa
'the Sacrament does not produce i
'effect, but in a *suscipient* disposed b
'all requisites and due preparatives
'piety, faith, and repentance, thoug
'in a subject so disposed they say th
'Sacrament by its own vertue does i
'but this opinion says it does it of
'self without the help, or so much a
'the coexistence of any condition bu
'meer reception.

'But if the Sacrament does not d
'its work alone, but *per modum recipi*
'*entis* according to the predispositio
'of the *suscipient*, then because Infan
'can neither hinder it, nor do an
'thin

'thing to further it, it does them no 'benefit at all. And if any man runs for succor to that, exploded χρησφυγε-ιν, that Infants have faith or any other inspired habit of I know not what how, we desire no more advantage in the world then that they are constrain'd to an answer without *Revelation*, against reason, common sence and all experience in the world.

'The sum of the argument in short, is this though under another representment. Either baptism is a meer Ceremony or it imploys a duty on our part, if it be a Ceremony only, how does it sanctifie us or *make the comers thereunto perfect*? If it imploys a duty on our part how then can Children receive it who cannot do duty at all.

'And indeed this way of Ministration makes baptism to be wholly an outward duty, a work of the Law, a carnal ordinance it makes us adheare to the Letter, without regard of the spirit, to be satisfied with the shadows,

'to return to bondage. To relish
'quish the misteriousnes, the substance
'and spirituallity of the Gospel, which
'argument is of so much the more con-
'sequence, because under the spiritual
'Covenant, or the Gospel of grace, if
'the mistery goes not before the Sym-
'bol (which it does when the Symbols
'are seales and consignations of the
'grace, as it is said the Sacraments are)
'yet it always accompanies it, but
'never follows in order of time, and
'this is clear in the perpetual analogy
'of holy Scripture.

'For Baptisme is never propounded
'ed mentioned or enjoyned as a mean
'of remission of sins, or of eternal
'life, but something of duty choice
'or sanctity is joyned with it, in orde
'production of the end so mentioned

Rom. 6 3. 'know you not that so
'many as are Baptised
'into Christ Jesus are
'Baptised into his death? There is
'the mistery and the Symbol to-
'gether and declared to be perpetu-
'al

ally united τοῦ βαπτίσματος. All of us who were Baptised into one, were Baptised into the other, not only in the name of Christ, but into his death also; but the meaning of this, as it is explained in the following words of St. *Paul*, makes much for our purpose: for to be baptised into his death, signifies, *to be buried with him in baptisme, that as Christ rose from the dead; we also should walk in newness of life*, That's the full mistery of Baptisme; for being baptised into his death, or which is all one in the next words εἰς ὁμοιώματι τοῦ θανάτου αὐτοῦ into the likeness of his death, cannot go alone; *if we be so planted into Christ we shall be partakers of his resurrection*, and that is not here instanced in precise *reward* but *in exact duty* for all this is nothing but *Crucifiction of the old man, a destroying the body of sin, that we no longer serve sin.* Verse. 4.

'This indeed is truly to be baptized both in the Symbol and the Mistery what is less then this, is but the Symbol only, a meer Ceremony, an *opus operatum*, a dead Letter, an empty shadow, an instrument, without an agent to manage; or force to actuate it.

'Plainer yet *whosoever are baptized into Christ have put on Christ, have put on the new Man.* But to put on the new Man, is *to be formed in Righteousness, holiness, and truth.* This whole argument is the very words of St. *Paul.* The major proposition is dogmatically determined, *Gal.* 3. 27. The minor in *Ephes.* 4. 24. The conclusion then is obvious. That they who are not formed a new in Righteousness, holyness and truth, they who remaining in the present incapacities, cannot walk in newness of life, they have not been baptized into Christ, and then they have but one member of the distinction used by St. *Peter*, they have

'hat

'that baptiſm which is a put-
'ting away the filth of the fleſh
'[*if yet an humane inſtitute may be ſo*
'*called*] but they have not that bap-
'tiſm which is the anſwer of a good
'Conſcience towards God, which is
'the only baptiſm which ſaveth us, and
'this is the caſe of Children and then
'the caſe is thus.

'As Infants by the force of nature
'cannot put themſelves into a ſuper-
'naturall condition (and therefore ſay
'the Pædo baptiſts they need baptiſm
'to put them into it [*as if the bare*
'*Element of which only they are capable*
'*could put them into a ſupernaturall condi-*
'*tion*] ſo if they be baptized before
'the uſe of reaſon, *before the*
'*works of the Spirit*, before the o-
'perations of grace, before they can
'throw of the works of darknes, and
'live in righteouſneſs and newneſs of
'life, they are never the nearer; from
'the pains of Hell they ſhall be ſaved
'by the mercy of God and their own

' innocence though they dye *in puris*
' *naturalibus*, and baptism will carry
' them no further for that baptism
' that saves us, is not the only washing
' with water, of which only Infants
' are capible, but the answer of a good
' Conscience towards God, of which
' they are not capable till the use of
' reason, till they know to chuse the
' good and refuse the evill.

' And from thence I consider a new
' that all vows made by persons under
' others names stipulations made by
' minors are not valid till they by a
' supervening act, after they are of suf-
' ficient age do ratifie the same, why
' then may not Infants as well make
' the *vow de novo* as *de novo* ratifie that
' which was made for them *ab antiquo*
' when they come to years of choyce.
' If the Infant vow be invalid till the
' manly confirmation, why were it not
' as good they staid to make it till that
' time, before which if they do make
' it, it is to no purpose, this would be
' considered.

A

'And in conclusion our way is the surer way, for not to baptise Children till they can give an account of their faith is the most proportionable to an act of reason and humanity, and it can have no danger in it: for to say that Infants may be damn'd for want of baptism (a thing which is not in their power to acquire they being yet persons not capable of a Law) is to affirm that of God which we dare not say of any wise and good man. Certainly it is very much derogatory to God's justice and a plain defiance to the infinite reputation of his goodness.

'And therefore who ever will pertinaciously persist in this opinion of the pædo-baptists, and practise it accordingly they polute the blood of the everlasting Testament. They dishonour and make a pageantry of the Sacrament. They ineffectually represent a sepulture into the death of Christ, and please themselves in a sign without effect, making baptism

'like

like the Figtree full of Leaves but
no fruit, &c.

'Thus far the *Anabaptists* may argue
and men have disputed against them
with so much weakness and confi-
dence, that they have been encou-
raged in their error [*alias in the*
truth] more by accidentiall [*alias*
real] advantages we have given them
by our weak arguings, then by any
truth of their cause or excellency of
of their wit [*so the* Dr. *is pleased to*
say but the evidences of our side speak
otherwise] but the use I make of it
as to our ppesent question (saith the
Dr.) is this, that since there is no
direct impiety in the opinion nor
any that is apparently consequent
to it, and they which so much pro-
babillity, do or may pretend to true
perswasion they are with all means
Christian, fair, and human, to be
redargued, or instructed, but if they
cannot be perswaded they must be
left to God, who knows every de-
gree of every mans understanding,

all

'all his weaknesses and strength's 'what impress each argument makes 'upon his spirit and how unresist- 'able every reason is, and he alone 'judges his innocency and sincerity: 'And for the question, I think there is 'so much to be pretended [*he might say really urged*] against that which I 'believe to be truth that there is much 'more truth then evidence on our side '[*a strange saying of so wise a man as if 'the truth in this case doth not wholly de- 'pend upon evidence, sith its a positive 'and no morall precept*] and therefore we may be confident as for our own 'particulars but not too forward 'premtorily to prescribe to others 'muchless damn, or kill or to perse- 'cute them that only in this particular 'disagree. Thus far Doctor *Taylor*, 'for our appollogie.

To whom to add any more witnesses (though more might be brought) would be superfluous. I therefore proceed to the next question, viz.

What

What is the due act, or outward form to be used in this sollemn rite of holy baptism?

It may well be the admiration of every wise and good man how it should come into the mind of such as pretend to be followers of Christ that holy baptism should be performed by aspertion, or casting a few drops of Water upon the subject, by the fingers of the administrator. The scriptures every where teaching us that the originall form was by inversion in Rivers or places of much Water, *Matth.* 1. *John* 3. Christ himself who surely would do nothing superfluous or in vain, was baptized in the River, by *John* the first baptist, who had his direction from Heaven, and his approbation from on high in that very action *Matt.* 3. and those who were under the immediate direction of the holy spirit the leader into all truth, found it necessary for the administrator and subject to go both into the Water, for the due performance of this holy Ordinance

dinance. Add thereunto that the proper signification of the word Βαπτίζω when used to express the action done in this service, is to dip or immerge the party in the Element as is confessed by the learned Pædo-baptists themselves as we shall see in the sequel.

And here we will still prefer the Church of *England* who teacheth us that the outward Sign or Form in baptism, is Water wherein the party baptized is dipped, &c. And though she add [or sprinkled with it] yet that her Conscience tells her that is not the right way appeareth, in that she only assigns that by indulgence to such Infants as are in danger of death, &c, *Liturgy.*

The Church of *Rome* also confesseth by a learned Pen, that she changed dipping the party baptized over the head and Ears to a little sprinkling upon the Face, *Marq. of Worcest. Certam. Relig.*

Erasm.

Erasmus paraphrasing on the words, *baptizing them*, *Mat.* 28. saith thus, if they believe that which you teach them, and begin to be repentant of their former Life, *&c.* Then dip them in Water, *&c.* *Walfridus Strabo de rebus Eccles. c.* 26. tells us, *that we must know that the first believers were baptized simply in Floods and Fountains.*

The learned *Grotius* tel's us *in his judgement on Infant baptism*, That the word Βαπτίζειν signifies to dip over the head and ears.

To whom we will joyn *Talenus* whose Testimony is in these words * Baptism is the first Sacrament of the new Testament instituted by Christ, in which with a most pat and exact analogy between the sign and the thing signified, those that are in Covenant are by the Minister washed in Water. The outward Rite in baptism is threefold immersion into the Water, abiding under the

* *Secundum Fisher.*

the water, and resurruction out of the water, the form of baptism, to wit internal and essential, is no other then that analogical proportion, which the signs keep with the things signified thereby, for as the properties of the water in washing away the defilements of the body, do in a most suitable similitude, set forth the efficacy of Christs blood in blotting out of sins, so dipping into the Water doth in a most lively similitude set forth the mortification of the old man, and rising out of the water the virification of the new. — That same plunging into the water holds forth to us that horrible gulf of divine Justice in which Christ for our sins sake, which he took upon him, was for a while in a manner swallowed up. Abode under the water how little a while soever, denotes his descent into Hell, even the very deepest degree of liveleſness, while lying in the sealed and guarded sepulchre he was accounted as one truly dead, rising out of the water holds out to us a

lively similitude of that conquest, which this dead man got over death, which he vanquished in his own Den, as it were, that is the grave. In like manner therefore it is meet that we being baptized into his death, and buried with him, should rise also with him and so go on in a new Life, *Rom.* 6. 3. 4. *Col.* 2. 12. *Thus far* Tilenus.

Bishop *Jewell* in his defence, *Appol. c.* 5. *p.* 308. brings the councel of Worms determining the manner of baptism; thus, *In aquas demersio in inferorum est, & ejus ab aquis emersio Resurrectio est.*

The dipping into the water is the going down into Hell [*i. e.* the grave] The coming out from of the water is the Resurrection: *From all which Testimonies (and many more that might be brought) it is evident (beyond all doubt our opposers being Judges) that whether we respect the signification of the word baptize or the signification of the ordinance it self, or the consent of the primitive Churches in their practice of holy baptism, dipping*

ging the ſubject (or party baptized) in the Element Water, is the due form of baptiſm, and therefore ſprinkling or croſſing the face, is an humane innovation. Or,

Upon the whole matter theſe ten particulars are very apparent. First,

That Infant baptiſm was innovated, after the holy Scriptures were written which appeareth both from the deep ſilence of the Scripture in that caſe, and the confeſſion of learned Pædo-baptiſts themſelves.

2. That it came in ſtealing (as it were) being for a conſiderable time left at liberty (a ſign it was not from Heaven) * and was diſliked by the Antients who therefore diſſwaded from it.

* *for Gods ways are not to be left to mans will he commands and its mans duty to obey.*

3. That which gave it its great advantage for a more general reception, was this falſe opinion, that without baptiſm none could be ſaved. This

ſaith

saith Mr. *Perkins* doth St. *Augustine* every where affirm.

4. That the Lords Supper was as eagerly prest, to be necessary for Infants as baptism, and they continued in use together about the space of six hundred years, this conceit was confirmed (saith Mr. *Perkins*) by the councel of *Toledo*, *Can.* 11. And *Augustine* was so earnest for this also that he boldly sayes in vain do we promise Infants salvation without it. *Aug ep.* 23. *& ep.* 107. *& contra ep. pelag. l.* 1. *c.* 22. *& contra. Jul. l.* 7. *c.* 2. *l.* 3. *c.* 12.

Ex opp. Perk. See the Scholast. discourse against Symbol with Antichrist.

5. That divers in the Greek Church have all along to this day refused Infant baptism. *Grotius* his words are these (as Mr. *Tombs* quotes them) *In every age many of the Greeks unto this day keep the custome of deferring baptism to little ones till they could themselves make a confession of their Faith.* And tha

the *Armenians* are confeſſed by *Heylin* in his *Macrocoſ.* p. 575. To defer baptiſm to their Children till they be grown to years of knowledge.

6. Thoſe fooliſh and ſinful adjuncts, which the Authors and promoters of Infant baptiſm, were conſtrained to invent to make it look like baptiſm (for example their device of God-fathers, *&c.*) do ſufficiently declare it to be of an infirm and humane Original.

7. The grounds upon which Pædobaptiſm was at firſt urged, are now in a manner wholly declined, and new grounds daily invented whereon to build it, which are no ſooner laid, but raized again by ſome of it's own favorites.

8. That the ſtouteſt aſſertors of Infant baptiſm, hath ever met with as ſtout oppoſers; Thus *Auſtine*, met with the *Donatiſts*, and *Pelagius* whoſe arguments he could not avoid but by running into greater abſurdity, and though

though they are blamed (and perhaps justly) for holding some errours, so also is *Augustine* and that not undeservedly.

9. That many of the Learned have much abused this age in telling them the *Anabaptists* (*i. e.* the baptized Churches) are of late edition a new sect, *&c.* When from their own writings the clean contrary is so evident.

Tenthly and Lastly. Observe how the baptism of repentance for remission of Sins, which is that one and only baptism commanded in holy Scripture hath been neglected, traduced; and its assertors frequently abused, and that chiefly by this device of Pædo-baptism which now hath so lost it's first form, that it cannot with any shew of truth or good sence be called baptism, and ought therefore to cease with its fol-

low

ow errors, *viz.* the giving the ords Supper to Infants, *&c.* That od may be justified in the submissi- n of all sinners to the baptism of epentance for remission of sins, *Luke* 7. 39.

The

The Second Part
Of the Promise of the Spirit,

Delivered in a Sermon upon
1. *Cor.* 12. 1.

To which is added

A post-script out of the works of Dr. *Jer. Taylor*, touching the laying on of Hands, chiefly declaring how Religiously it was observed by the Antient Christians, as it is now revived by divers of the baptized Christians of this age.

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1 Cor. 12. 1.

Now concerning spiritual gifts brethren I would not have you ignorant.

THere was never more need for the Church of God to seek and search for all those things which God hath pro

romised for her strength and encou-
agement then now partly for that her
pposers are men of exquisite parts by
eans of all Arts and Sciences which
e not more profitable when used in
way of subserviency to the truth,
nen permitious when used in opposi-
on to it (as it often falleth out they
re) and partly for that ignorance of
hat God hath promised for his
hurches comfortable subsistance,
roves a great occasion and temptati-
n to Christians to trust to failing and
ncomfortable helps in the great bu-
ne's of the Ministry of the word and
rayer, &c.

Now in the words which we have
osen the Apostle shews his care for
e Church at *Corinthus* (and in them
r all Churches) that they should not
e ignorant concerning spiritual gifts
nd labours in three Chapters toge-
er to instruct them fully in that point
nder several considerations, and
st,

1. *By giving them a definition of those*

gifts, or shewing what they are, *verse* 8. 9. 10. *viz.* A word of Wisdom, a word of knowledge, faith, the gifts of healing, the working of miracles, prophesie, discerning of spirits, divers kinds of Tongues, interpretation of tongues, which definition or enumeration of gifts he seems to inlarge, Chap, 13. 26. a Psalm, a Doctrine, *&c.*

2. *By shewing that the Church hath a perpetual right to, and interest in all these gifts*, *Chap.* 14. 1. Desire for be zealous after spiritual gifts, Chap. 12 31. Covet earnestly the best gifts Chap. 14. 39. Covet to prophesie and forbid not to speak with tongues.

3. *By shewing whereto these gifts d serve, or to what end they were given* *Chap.* 14. 12. Forasmuch as ye are zealous of the spiritual gifts, seek tha ye may excel to the edification of th Church, *ver.* 31. that all may learn, and all be comforted, *Eph.* 4 12. fo the perfecting the Saints for the wor

of the Ministry, for the edifying of the body of Christ.

4. *By distinguishing of gifts as they are more or less necessary and accordingly gives direction which to prefer in our asking them* (yet so as not to forbid the use of any of them, so it might be done with edification) *Chap.* 14. 1. *Desire spiritual gifts but rather that ye may prophesie.* Ver. 5. *I would have ye all speak with tongues but rather that ye propheſied, for greater is he that propheſieth, then he that ſpeaketh with tongues.* Ver. 5. *He that ſpeaketh in an unknown tongue edifyeth himſelf, but he that propheſieth edifyeth the Church.*

5. *By ſhewing that all theſe gifts, how excellently ſoever any are endowed with them, yet therein he is not to reſt ſatiſfyed becauſe there is yet a far more excellent way of receiving the ſpirit*, without which all gifts are as nothing. This more excellent way he refers to the fruit of the Spirit, which he both diſtinguiſheth by its ſeveral branches, 1 *Cor.* 13. 4, 5, 6, 7. compar'd with

Gal. 5. 22. 23. and alſo comprehends the whole in that excelling grace of Charity follow after Charity, *Chap.* 4. 1. The greateſt of theſe is Charity.

6. *By giving a notable Rule to know who are indeed ſpiritual Chriſtians from ſuch as only pretend to be ſo,* Chap. 14. 35. *If any man think himſelf to be a Prophet or ſpiritual, let him acknowledge the things I write unto you are the commands of the Lord.* Thoſe then are not truly ſpiritual, or true Prophets who (as many on the right hand) do not only lay aſide the commands of the Lord, but preſcribe to others their own Traditions, neither thoſe on the other hand, who prefer their poor conceits and Notions, as if the word of God came out from them, when though (perhaps) it came to them, yet it came not to them only, *ver.* 36.

Thus much briefly to ſhew what the Apoſtle means in this place by ſpiritual gifts, and in what reſpects he would not

not have the Church to be ignorant concerning them.

Nor ſhall I inſiſt upon all thoſe particulars now, but only that which may be moſt needful to be demonſtrated, and that is the ſecond particular. For I find, it is not only a general conceit among the National Churches, that the extraordinary gifts of the Spirit were only Temporary, and now ceaſed, but alſo very many in the baptized Churches are doubtful (at the leaſt) in this matter, as if that glorious promiſe of pouring out of the Spirit according to the propheſie of *Joel*, and the reception thereof by the primitive Churches, were taken away long ſince from the Churches which ſucceed them, and not to be ſo much as looked for in theſe days!

But that this is a very great miſtake, and that the contrary, even that, that very promiſe of the ſpirit and every part of it, from the time of its firſt effuſion upon the day of The poynt to be proved.

Pentecoſt, Acts 2. *belongs to the Church throughout all Ages to the end of the World.* I hope to evince to the ſatisfaction ſuch as deſire to ſee the Truth in this matter.

1 *From the Apoſtles ſcope.*

And Firſt from the ſcope of the Apoſtle, in theſe three Chapters. Where as it is his deſigned ſubject to diſcourſe of the gifts of the Spirit, ſo he informs us that God hath ſet them there, namely in his Church, that is, he hath placed, ſetled or fixed, that one ſpirit in that one body, nor for a few days only, and then to leave her as a body without a ſpirit for ever after, in reſpect of ſpiritual gifts, but to abide there as in his temple * both by gifts and graces, even the ſame which Chriſt by vertue of his aſſention obtained when he aſcended on high, which gifts are given to the Church for the work of the Miniſtry, for the edification of the body till the whole be com-

* 1 *Cor.* 3. 16. 2 *Cor.* 6. 16.

compleated. See to this purpose *Ephes.* 4. from *vers.* 4. to 16.

Again, The promise of the holy spirit is made by our Lord himself to the Church for ever. *John* 14. 16. *I will pray the Father and he shall give you another Comforter that he may abide with you for ever &c.* I say with the Church, for it were a strarge exposition to restrain this *for ever* to the age of the Apostles (as some do) for sith the Apostles and first Churches could neither pray nor prophysie as they ought, but as that spirit did help their infirmity, it were strange the subsequent should be able to do it though destitute of that distance, seeing prophysie is expresly one of those spirituall gifts, as before we have shewed,

2. *From the extent of the promise.*

That great Apostle *Peter*, dates the promise of the holy spirit very largely, *Acts*, 2. 38. *&c.* As descending to the very Skirt, or last age

of the Church of God, even to as many as the Lord our God shall call, and he here takes the promise in that sence where in *Joel* meant it, and the Church had then received it, which clearly intends both the gifts and graces of the Spirit, for as 'tis sure they received then very great gifts, so 'tis said great grace was upon them all. *Act.* This very promise of the Father is by this Apostle appropriated to all the called of the Lord, even the servants and handmaids in *these days.*

Now these days must either be a few days at the beginning of the Gospel, or it must be referred to the whole time of that glorious dispensation if the first, then how shall all the called of the Lord receive it? Or who will tell us when these days expired? But we know that *These days* the latter days last time, and last days are used with some frequency in Scripture, to point out the time of the Gospel as it succeeded the time of the Law.

During

During all which time we are ſure that the duties in generall (and perhaps ſome difficult duties which were not formerly known) which were impoſed upon the firſt Churches, are laid upon the Churches to the end of the World, *Mat.* 28. 20. *Teaching them to obſerve all things whatſoever I have commanded you, &c.* Muſt the Churches now contend earneſtly for the faith (and that both againſt old and new errors) muſt ſhe be the Salt of the Earth, the Light of the World muſt ſhe ſtrive to preach the Goſpel of the Kingdom to all Nations, muſt ſhe keep her ſelf in the Love of God building up her ſelf in her moſt holy faith, praying in the Holy Ghoſt? Surely, if theſe duties remain, and the Lord requires that ſhe ſhould glorifie him in the faithful and conſtant diſcharge hereof as alſo in ſuffering for his ſake; It cannot reaſonably be imagined that he

3. *From the Nature of the duties of the Church.*

ſhould recall his holy ſpirit, *in the gifts thereof* from her who when ſhe had them all, had nothing that was ſuperfluous, but ſtood in need of all to furniſh her for the work ſhe ſtood ingaged to do, in theſe forementioned and other like conſiderations, ſith then our God doth require the ſame ſervice of his Churches now, which he required of his Churches in the firſt ages of the Goſpel, let us not imagine he will require the ſame Brick, and not allow the ſame Straw.

4. From the nature and perpetuity of the exhortations to ſeek for the ſpirit.

That the gifts of the ſpirit here intended by our Apoſtle are the portion of the Church in every age (as her right) appeareth, from the nature of theſe exhortations ſhe is under to ask them. *Luk.* 11. 13. *How much more ſhall your Heavenly Father give his holy ſpirit to them that ask it —— ask and it ſhall be given unto you. vers.* 10. How frequent

is

is our Apoſtle in theſe 3. *Chapters* in his exhortations to this Church (and in them to all others) to deſire ſpirituall gifts, to covet earneſtly the beſt gifts, to covet to propheſie, wiſhing that they may ſpeak with tongues, and warning them not to prohibet that gift. Now to what purpoſe is all this if theſe gifts be ceaſed and that the Church may not now expect them? I hope no man will ſay theſe exhortations are now out of date leaſt in ſo doing he deprive us of the exhortation to Charity, for they are ſo link-(ed together as the one cannot ceaſe as 'tis an exhortation) before the other. *Follow after Charity and deſire ſpiritual gifts and rather that ye may propheſie.* Thus we ſee the Church being under perpetual exhortations, to ſeek for ſpiritual gifts without any reſtirction, neceſſarily infers her perpetual right to them and every of them, which conſideration alone is ſufficient (as I conceive) to ſatisfie any Chriſtian, that the promiſe of the Spirit (even the ſame

same that was given to the first Churches) in respect of gifts as well as graces belongs to the Church of Christ throughout all ages.

5. *From the continuation of spiritual gifts in the Church to this day.*

Let us now consider, whether the Church of God do not even now injoy the promised spirit in the gifts and graces of it at this day, for the latter, I think there is none doth question it, and yet should the graces or fruits of the spirit which now appear, be strictly considered by what did formerly shine forth in the Churches, it might peradventure put us to some pause, yet not thence to conclude that we have not that spirit of grace, or that the graces thereof are ceased, but it would surely become a provocation, to cry mightily to God for an enlargement of what we have received in that behalf.

And as I intend not to boast of the gifts of any, so I may safely presume that

that the gifts received in these days are far more then I can set down, or give you account of, because the Church is diffused through many Nations, and her gifts there unknown to me; I will then restrain my observations to the Churches in this poor Island, who may not vie with all Churches, but rather in humility conclude themselves to be short of many concerning spirituall gifts. And yet, shall we say she hath none (or may we not rather say she hath many that are endowed with *a word of knowledge* and that meerly by a gift from God, having otherwise, no capacity or faculty more then others, but therein far short of many of their brethren; only the gift of God, and no naturall faculty hath made the differance: How have men of knowledge in this world, been found to have no skill, and the foolish to attain knowledge, and some to excell so far, as to confound the wisdome of the wise and to bring to nought the understanding of

of the prudent, yet out of the mouth of Babes hath our God ordained strength, and thereby hath sometimes stilled the enemy.

And as *Wisdom* is usefull to direct, so hath God given it to such as fear him; who if we respect their education &c. could never have acquired it; some by a word of wisdome here understand, the well ordering of affaires in the Church, others the right or usefull applycation of the word &c. surely according to these expositions the Church hath some, even by the gift of the spirit of God to go before here in these respects.

Neither is the gift of *Healings* so abnegated, but that something of it hath appeared, as many living witness by experience have testified, and how far faith (over and beside the common faith) hath therein appeared, as also in some other memorable undertakings against Sathan himself, or against his designs, with some good success, becomes

comes others to conſider more then it doth me to write! as for me I reſt ſatisfied, that *miracles* are not ceaſed as a gift to the Church of God, though perhaps they are but rarely found, as being (in the wiſdom of God) not ſo neceſſary now in many places as in times paſt.

Now for the gift of *propheſie*, which the Apoſtle here intends, 'tis certain the Church enjoys it very gratiouſly in theſe days ſith ſhe hath them that by the gift of Gods ſpirit (and not by acquired Arts) do miniſter to her the word of life, by exhortation, to her edification and comfort; which yet ſhe could not have if the gifts were ceaſed ſeeing propheſie is not only one of the ſpirituall gifts but the very beſt of them, and the greateſt of them all.

Nor is the ſpirit of our God removed in the gift of *diſcerning of ſpirits*; for if it had falſe ſpirits had by their ſubtilty ere this day made havock of the Churches, but through the grace of God, notwithſtanding all their cunning crafti-

craftineſs they have been diſcerned, and their deſigns prevented; and though perhaps charity for ſome time hath born with ſuch, in hope of the beſt, yet this is no other thing then ought to be, as may be ſeen by the carriage of our Lord toward Judas, and his Apoſtles towards ſome others.

The gifts of *Doctrine* and praiſing our God with *a Pſalme* is not yet removed, our Teachers (as taught of God) remaining in every Church; where alſo are ſome that are skillfull in praiſing the Lord to the edification of the Church;

As for *Revelations*, there might perhaps ſometimes be ſtrange or hidden things made known by ſome ſpeciall gift of God and why may not God do ſuch things now? However it is not unſafe to underſtand the *Revellations* here ment, by *Chap.* 14. 30. *If any thing be revealed to another that ſitteth by let the firſt hold his peace &c.* which cannot ſo well be underſtood af a new Oracle as of ſome further ſubject or more

more full explication of the matter treated on by him that spake first; according to which interpretation we may say the Church hath yet the gift of Revellations. And thus far we seem to be got safe, not any thing so materiall intervening, as to conclude against the continuance of these spirituall gifts in the Church to this day, so that the present *repairers* of the *House* or *City* of God may comfort themselves by the consideration of the words of the Prophet, *Hagg.* 2. 5. *According to the word which I covenanted with you when you came out of* Egypt, *so my* SPIRIT REMAINETH *among you, fear ye not.*

But now the gift of *Tongues* and *interpretation* of Tongues, these! where shall we find them. Doubtless these gifts are rarely if at all found in these days, and in this Nation, so as to sute with those who frequently in some Churches at first received those gifts; the reasons are many (but none such as conclude the Church from under the

the promiſe of theſe gifts) as firſt theſe gifts differ much from the reſt, chiefly in this that they may be ſupply'd another way, for the converſion of perſons of all Languages, or ſuch as can ſpeak other Languages and interpret the ſame to others, doth ſupply the abſence of thoſe gifts; 2. The Churches (in this and I ſuppoſe other Nations) have very little need of theſe gifts, and therefore conſidering that they are not ſo neceſſary as the reſt, the Apoſtle leaves theſe with *forbid them not*, whilſt the reſt he wills us to *covet earneſtly*. But 3? one great cauſe (as I conceive) why *theſe gifts* are ſo much abſent, and *the other no*

It is probable that Paul *made uſe of his education in ſpeaking divers Languages, as may be perceived by his diſcourſes in the acts of the Apoſtles, and by the Epiſtles which he wrote to ſeverall Churches, uſeing therein (as 'tis confeſſed) frequently the Greek Tongue.*

more

more received, is becauſe we either ask them not at all, or elſe we ask them amiſs. For many have been ſo far from asking theſe gifts of the ſpirit, that in truth they have been arguing that theſe gifts *are not attainable*, and then tis no wonder they have not been received.

Again where there hath been ſome underſtanding of the intereſt we have in thoſe gifts, there faith in asking hath been and is very low, and atended (perhaps) with great wavering, and then little can be expected at the hand of the Almighty *Jam.* 1. And here let me premoniſh you of one thing which (by my little reading) I perceive to have been a great provocation to the Lord to withdraw his gifts in times paſt (*and I fear it again*) And that was (and I doubt is) an *over curious performance*, of that which God gave ſpirituall gifts for, to wit the miniſtering of the word, when the Churches grew populous, and great perſonages came to her communion, the unwary paſtors

pastours, let go the simplicity of the Gospell enclining so much to curiosities, that some *Councells* decreed that *a Bishop should not read Heathen Authors* and *Gratian* is said to have this passage viz. *Doth not he seem to walk in vanity and darknes of mind, who vexing himself day and night in the studies of Logick, in the persuite of physicall speculation one while elevates himself above the highest Heavens and afterward throws himself below the nethermost part of the Earth* True, the use that may be made of reading is one thing, and the abuse another; however let the least *gift* of God be preferred in the ministry of the word, above the greatest of humane Arts, otherwise we are in danger to incur the guilt of *despising Prophesyings*.

6. From the silence of the Scriptures, as to the privation of the gifts of the Spirit &c,

Lastly the truth in hand appeareth from the silence of Scriptures, touching the

privation of any of the gifts of the ſpirit till that which is perfect be come, 1. *Cor.* 13. 8. 9. *Charity never faileth but whether there be propheſies they ſhall fail, whether there be tongues they ſhall ceaſe, whether there be knowledge it ſhall vaniſh away, for we know in part and we prophecie in part. But when that which is perfect is come* THEN *that which is in part ſha'l be done away.*

Hence obſerve a finall determination of the matter in queſtion, If any ask when the gifts of prophyſie, knowledge and tongues *&c.* Shall ceaſe? The Apoſtles anſwer is, even THEN, when that which is perfect is come, or when we come to ſee face to face, or as we are ſeen. So then ſeeing the gifts of the ſpirit do yet remain to the Church, and every of them (as her need requires) are attainable, it remains that we humbly conſider our wants, and deſire ſpirituall gifts, you covet earneſtly the beſt gifts.

From theſe conſiderations I conclude, that howſoever it is too true that

that the gifts received by the preſent Churches are but low (and truly ſo are her graces) yet thence we may not, we ought not to infer, that the gifts promiſed are ceaſed, or that the Church hath now no intereſt therein. But contrarywiſe as the promiſe of gifts (as well as graces) pertains to us as we are the called of God, we ought to ſtir one another up, to ſeek with all diligence and full aſſurance for the ſpirit of promiſe, which being received, will abundantly ſupply our wants, help our infirmities, convince the contrary minded by its powerfull evidence and demonſtration in the miniſtry of the word and prayer.

1. Cor. 2. 4.

There be two things objected againſt that which is ſaid, the firſt.

Ob: If the promiſe of the ſpirit do thus belong to the Church, then this will follow, that the doctrines delivered by ſuch gifted men muſt paſs for

or Oracles of God being the effects of the spirit of truth whose propertie it is to lead into all truth. And hence some have conceived the decrees of their Counsells to be infallible, and others have given out of their private writters or books that they were as infallibly the word of God as the Scripture *&c.*

Ans. 1. Those gifts do not argue the infallibillity of him that hath them, for then all the gifted brethren at *Corinth* had been infallible which yet they were not, witness their great want of wisdom how to use their gifts to edification, as also the Apostles referring what they delivered to Tryal, telling us of gifted person in general (and as such not excluding himself) that they see but darkly, prophesie but in part, know but in part, so that perfection therein is not to be pretended.

2. That the Apostles did deliver infallible and undoubted verities for all to

to submit to, as the very word of God *&c.* proceeded not hence, *viz.* because they were gifted men. But as being the chosen witnesses of God, purposely ordained to that very end, for which cause they saw that just one, heard the words of his mouth, and by infallible proves were assured of the Resurrection of our Lord and of his will concerning his Kingdom, *John* 15. 16. *Ye have not chosen me, but I have chosen you and ordained you that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask the Father in my Name he may give it you,* see Acts 10. 40. 41. and Acts 22. 14. 15. *The God of our Fathers hath chosen thee that thou should know his will, and see that just one, and shouldest hear the voice of his mouth. FOR thou shalt be his witness unto all men of what thou hast SEEN AND HEARD.*

These are the Fathers of the Churches, the Foundation layers, the Master-builders in such an elevated con-

conſideration, as that the *authority* of one is to be valued above the *authority* of ten thouſand ſubſequent teachers, which is a greater number then ever yet convened in a generall councell, 1. *Cor.* 4. 15. 16. Theſe were ſuch Fathers as laid up ſuch a ſtock of doctrine for their Children, as whoſo bringeth not along with them is not to be received. 2. *John.* 8. 9, 10. And whoſoever corrupteth by adding takeing away or perverting is to be held accurſed, to be nameleſs in the City of God and the book of Life, The concluſion is this, gifted perſons, on whom the Holy Ghoſt fell as it did on the Apoſtles, were not thereby impowered, to propoſe new Oracles, or to be the Apoſtles Competitors, and if any preſume to theſe things (as ſome did in the Apoſtles dayes) they ſhall fulfill that ſentence, 2. *Tim.* 3. 9. They ſhall proceed no further for their folly ſhall be made manifeſt to all men as theirs alſo was.

Ob. 2. If the gifts of the spirit, 1. *Cor.* 12. Have continued in the Church as you teach, 'tis ſtrange we have no account of them ſince their days, unleſs we regard the papacy who have claim'd the gift of Miracles in every age, which they urge as an undoubted proof that they only are the Church of Chriſt.

Anſ. 1. It is true that people do pretend, as 'tis ſaid in the objection and it is now my buſineſs to examine the goodneſs of that pretence, only this I ſay they cannot find their Church to have had a being in every age ſince Chriſt, and therefore very unlikely to prove what they ſay in the caſe of Miracles. But put caſe that ſince they have had a being in the world, ſome ſigns or wonders have been done among them, yet hence to infer the truth of their Church ſtate is very unſafe, ſith before an equall judge others will be found to have as clear

a claim to Miracles as themſelves. * Mat. 7. 22. *Many will ſay unto me in that day have we not propheſied in thy Name, and in thy name have caſt out Devils and in thy name have done many wonderous works. And then will I profeſs unto them I never knew you, depart from me ye workers of iniquity.*

* Which yet ſhall avail them nothing, becauſe they wanted truth with their gifts.

And though our Saviour ſaith, no man can do a miracle in his Name and lightly ſpeak evil of him, yet that very ſpeech ſuppoſes the thing poſſible. It doth not follow therefore that whereſoever miraculous gifts are there is the true Church, but ſhe is only known by her Conformity to the Doctrine of God our Saviour, chiefly in the principles of Religion, *Heb.* 6. 1, 2. For we are his Houſe if built upon that foundation of Repentance, faith, *&c.* and partakers of him, IF we hold the beginning of our confidence ſted-

taſt to the end otherwiſe not. *Heb.* 3. 6. 14. If any come unto you and bring not this doctrine receive him not to houſe, no, though he work miracles, for thus ſaith the Lord. If *there ariſe among you a Prophet or a Dreamer of Dreams, and giveth thee a ſign or a wonder, and the ſign or the wonder come to paſs, whereof he ſpake unto thee* [now note if he do this] *ſaying let us go after other Gods (which thou haſt not koown) and let us ſerve them, thou ſhalt not hearken to the words of that Prophet*——*For the Lord your God proveth you to know whether you love the Lord your God, with all your heart, and with all your Soul.* And hence learn this one thing that Gods Truth is not to give place to any gifts, but all gifts are to ſubſerve to the furtherance of his Truth.

To conclude as we ought not to be ignorant of the gifts of the ſpirit, ſo neither of the means ordain'd of God to obtain thoſe gifts. The primitive Churches are herein our beſt guide

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as the word directs. Tis well known (and I think granted on all hands) that they used the solemn Ordinance of prayer and imposition of hands for obtaining the promised Spirit, at least with respect to these gifts. Now be it so (though I say for the Graces or Fruits also) then seeing these gifts are promised to us as well as unto them, and are attainable, and in part (at least) attained by many, what should hinder the Churches but that now they should tread in this path, with faith and full assurance that a blessing is in it? As in holy baptism we are placed (as it were) among those whose sins are washed away in the blood of the Lamb. So in this Holy Ordinance of prayer and imposition of hands we are in a solemn manner ushered, into the promise of the holy spirit, and as the pardon of our sins signified in baptism doth not prevent, but better capaciate us to pray daily *forgive us our trespasses*, so imposition of hands doth put us into a better capacity to seek

dayly for the gifts and graces of the spirit, because now solemnly interceſſed in the promiſe, by that very way the primitive Saints were interceſſed therein, *Act.* 8. 15, 17. *Acts* 19. 2. 6. 2 *Tim.* 1. 6. *Heb.* 6. 12. *Who when they were down prayed for them that they might receive the Holy Ghoſt, then laid they their hands on them and they receiv-ed the Holy Ghoſt.*

Have they received of the Holy Ghoſt ſince they believed? And when Paul had laid his hands on them, the Holy Ghoſt came on them.

Wherefore I put thee in remembrance that thou ſtir up the gift of God which is in thee by the putting on of my hands. —— *The foundation of Repentance, and of faith toward God of the Doctrine of baptiſms and of laying on of hands, of the reſurrection of the dead, and of Eternal Judgement.*

What ſhall I ſay, the Scriptures are evi-

evidence sufficient that this Ordinance is of divine institution, is from Heaven; the promise which it leads to is perpetual, and Universal, it belongs to the whole body. *There is one body and one Spirit even as ye are called in one hope of your calling.*

A POST-SCRIPT.

Taken out of the Works of Dr. Jer. Taylor, *in defence of laying on of Hands, as a never-failing Ministery.*

WE have seen the Original [of laying on of hands] from Christ the practice and exercise of it in the Apostles, and the first converts in

in Christianity, that which I shall now remark is, that this is established and passed into a Christian Doctrine. The Waranty for what I say is the words of St. *Paul* where the holy Rite of *confirmation*, so called from the effect of this Ministration, and expressed by the Ritual part of it, *imposition of hands* is reckoned a Foundamental point θεμέλιον ἐπιθέσεως χειρῶν not laying again the foundation of Repentance from *Deas* works, and of faith towards God, of the Doctrine of baptism, and of laying on of hands, of Resurrection from the dead and of Eternal Judgement; Here are six foundamental points of St. *Pauls* Catechism which he laid as the foundation or beginning of the institution of the Christian Church, and amongst these imposition of hands is reckoned as a part of the foundation and therefore they who deny it, dig up foundations. Now that this imposition of hands is that which the Apostles used in confirming the baptized and invocating the Holy Ghost upon

them remains to be proved.—Absolution of penitents cannot be meant here, not only because we never read that the Apostles did use that Ceremony in their absolutions, but because the Apostle speaking of the foundation in which baptism is.—There needed no absolution but baptismal; for they and we believing *one baptism for the remission of sins*, this is al the absolution that can be at the first and in the foundation. The * other was *secunda post naufragium tabula*. Is come in after when men had made Shipwrack of their good Conscien-science and were as St. *Peter* saith—unmindful of the former cleansing.

* *Meaning that laying on of hands used by some at the absolving penetents.*

2. It cannot be meant of Ordination and this is also evident. 1. Because the Apostle saves he would thence forth leave to speak of the Foundation and go on to perfection, that is to higher misteries. Now in Rituals of which he speaks, there is none higher then

then Ordination. 2. The Apostle saying he would speak no more of laying on of hands goes presently to discourse, of the misteriousness of the Evangelical Priest-hood, and the honor of that vocation, by which it is evident he spake nothing of Ordination in the Catechism, or Narrative of Foundamentals. 3. This also appears from the context, not only because laying on of hands is immediately set after baptism but also because in the very next words of this discourse, he does enumerate and apportion to baptism, and [imposition of hands] their proper and proportioned effects. To baptism *illumination*, —— And to Confirmation he reckons tasting the Heavenly gift and being made partakers of the Holy Ghost. By the thing signified declaring the sign, and by the misetry the Rite.

Upon these words S. *Chrisostome* discoursing sayes, *That all these are foundamental Articles: that is that we ought to repent from dead works; to be baptized &c.*

to the Faith of Christ, and be made worthy of the gift of the Spirit, who is given by imposition of hands and we are to be taught the misteries of the Resurrection and Eternal Judgement. This Catechism (*sayes he*) *is perfect, so that if any Man have* Faith *in God, and being baptized is also confirmed and so tasts the Heavenly gift, and partakes of the Holy* Ghost, *by hope of the resurrection tasts of the good things of the World to come, if he falls away from this state*——*digging down and turning up these foundations he shall never be built again, he can never be baptized again*——*Confirmed again. God will not begin again, &c. He cannot be made a Christian twice.*——*This is the full explication* of this excellent place, and any other ways it cannot be reasonably explicated.——I shall observe one thing more out of this Testimony of St. *Paul* He calls it the Doctrine of baptism and laying on of hands, by which it does not only appear to be a lasting Ministry, because no part of the Christian Doctrine could change or be abolished

but

but hence also it appears to be divine Institution. For it were not St. *Paul* had beenguilty of that which our blessed Savior reproves in the *Scribes* and *Pharises*, and should have *taught for doctrines the Commandements of Men.* Which because it cannot be supposed, it must follow that this doctrine of confirmation, or imposition of hands is Apostolicall and divine. The argument is clear, and not easily to be reproved.

Yea but what is this to us? it belong'd to the days of wonder and extraordinary. The Holy Ghost breathed upon the Apostles and Apostolicall men, but then he breath'd his last; *vecendente gratiæ recessit disiplina*; when the grace departed we had no further need of the cerimony.

In Answer to this I shall *Φιλαῖς ὁμνύουσι* by divers particulars evince plainly, that this Ministry —— was not temporary and relative only to the Acts of the Apostles, but was to descend to the Church for ever. This indeed

indeed is done already in the proceeding Sect In which it is clearly manifested, that Christ himself made the baptisme of the spirit necessary to the Church. He declar'd the fruits of this baptisme, and did particularly relate it to the descent of the holy spirit upon the Church at and after that glorious *Pentecost*. He sanctified it and commended it by his example; just as he sanctified the flood *Jordan*, and all other waters to the misticall washing away of sin, *viz.* by his great example, and fulfilling this righteousnes also. This doctrine the Apostles first found in their own persons, and experience, and practised to all their Converts, by a solemn and externall rite; And all this passed into an Evangelicall doctrine the whole misstery being signified by the externall rite in the words of the Apostle, as before it was by Christ expressing only the internall. So that there needs no more strength to this argument. But that there may be wanting no moments to this truth,

which

which the holy scripture affords, I shall add more weight to it; And,

1. The perpetuity of this rite appears, because this great gift of the Holy Ghost was promised *to abide with the Churches for ever.* And when the *Jews* heard the Apostles speak with tongues at the first and miraculous descent of the spirit in *Pentecost*, to take of the strangeness of the wonder, and the envy of the power, St. *Peter* at that very time tells them plainly. *Repent and be baptized every one of you——and ye shall receive the gift of the Holy Ghost* ἕκαστος ὑμῶν not the meanest person among you all, but shall receive this great thing, which ye observe us to have received and not only you, but your Children too, not of this generation only, *sed natis natorum et qui nascentur ab illis*, but your Children for ever. *For the promise is to you and to your Children and to all that are afar off, even to as many as the*

Lord

Lord your God ſhall call. *now* then let it be conſidered.

1. This gift is by promiſe, by a promiſe not made to the Apoſtles alone, but to all; to all for ever.

2. Conſider here at the very firſt as there is a *verbum*, a word of promiſe, ſo there is a ſacramentum too I uſe the word——in a large ſence only, and according to the ſtile of the primitive Church) It is a rite partly morall, and partly cerimoniall, the firſt is prayer, the other is laying on of the hands: and to an effect that is but tranſient and extraordinary, and of a little abode, it is not eaſily to be ſuppoſed that ſuch a ſolemnity ſhould be appointed. I ſay *ſuch a ſolemnity*; that is, it not imaginable that a ſolemn rite, annexed to a perpetuall promiſe ſhould be tranſient and temporary for by the nature of relatives they may be of equall abode, the cerimony or rite was anexed to the promiſe, and there-

therefore alſo muſt be for ever. * [* *I think this will abide tryall, ſith we may not expect a change of the diſpenſation we are under; otherwiſe the promiſe might continue under ſome other rite or elce without it*]

3: This is atteſted by St. *Paul* who reduces this argument to this miſtery ſaying, *In home after that you believed —ye were ſealed with the holy ſpirit of promiſe.* He ſpake it to the *Epheſians* who well underſtood his meaning, by remembring what was done to themſelves by the Apoſtle, *Act.* 19. 6. But a while before, who after *he* had baptiſed them did lay *his* hands upon them, and ſo they received the holy ſpirit of promiſe; for here the very matter of fact is the cleareſt comentary on St. *Pauls* words——But fourthly.

What hinders any man from a quick conſent at the firſt repreſentation of theſe plain reaſonings and authorityes? is it becauſe there were extraordinary effects

effects accompanying this miniſtration, and becauſe now there are not, that we will ſuppoſe the whole œconomy muſt ceaſe? if this be it, and indeed this is all that can be pretended in oppoſition to it, it is infinitely vain.

1. Becauſe theſe extraordinary effects did continue even after the death of all the Apoſtles. *St. Irenæus* ſaies they did continue even to his time, even the greateſt inſtance of miraculous power. *et in fraternitate, ſæpiſſime propter aliquid neceſſarium*, &c. When God ſaw it neceſſary, and the Church prayed and faſted much, they did miraculous things, even of reducing the Spirit to a dead Man.

2. In the days of the Apoſtles the ſpirit did produce miraculous effects, but neither always, nor at all in all men, are all workers of miracles, *&c.* No, *the ſpirit bloweth where it liſteth*, and as he liſteth he gives gifts to all, but to ſome after this manner, and ſome after that.

3. Theſe gifts were not neceſſary at, all

all times any more then to all perſons, but the promiſe did belong to all and was made to all, and was perform-ed to all. —— And therefore if the grace be given to all, there is no rea-ſon that the ritual miniſtration of that grace ſhould ceaſe upon pretence that the ſpirit is not given extraordina-rily.

Other arguments he hath (many) to the ſame purpoſe, and as I conceive well wor-thy the conſideration of all Chriſtians * *ſpecially thoſe that are doubtfull in this principle of religion but I ſhall ſhut up all with a few of his citations out of the works of antient writers, in behalf of this point of faith.* And firſt noteing *How that originally it came from the Apoſtles.*

In the ſecond Century he brings *The*

* Who know how to read men without being ſcandi-zed if they meet with phraiſes, and ſome nothing which are doubtful as its the caſe of moſt that write.

ophi-

ophilus, Antiochenus and *Tertullian*, the latter saith thus, *De hinc manus imponitur, &c. After baptism the hand is imposed by blessing, calling, and inviting the holy spirit.* —— *Being cleansed by baptismal water, we are dispos'd for the holy spirit under the hand of the Angel of the Church*, and to this effect the rest, *&c.* For the third Century he brings *Origen, Cyprian, Dionis*, and *Eusebius*, The first Testimony set down is out of *Cyprian* who Writing upon the passage in *Acts* 8. 14. saith, which custome is also descended to us, that they who are baptized might be brought by the rulers of the Church and by prayer and imposition of hands receive the Lords signature, *&c.*

For the Fourth hundred he brings *Melchiades, Optatus, Civil*, and others speaking very highly of the use of this ministration and then brings *Urban* the first, as more plainly setting down what the rest delivered more figuratively, in these words *Omnes Fideles, &c. All faithful people ought to receive the holy spirit*

Spirit by imposition of the Bishops hands after baptism. And having added yet more witnesses of this kind, he alleadges six Counsells, to evince the same thing, *viz.* That this Ordinance of prayer, laying on of hands were received together with the other principles by Christians generally. The decree of one of these Counsels (concerning such as had received baptism in a regular form) is in these words *manus tantum eis imponatur ut accipiant Spiritum Sanctum.* Let there be imposition of hands that they may receive the Holy Ghost. Afterwards the Dr. concludes thus.

1 *Con. Arles. c.* 8.

So many Fathers testifying the practice of the Church and teaching this Doctrine, and so many more Fathers as it were assembled in six Counsells, all giving witness to this holy Rite AND THAT IN PURSUANCE OF SCRIPTURE

are

are too great a blood of witnesses to be despised by any man that calls himself a Christian.

FINIS.